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Griffith, T. S.

A historic discourse of the
Central Baptist Church,



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A HISTORIC DISCOURSE

OF THE

CENTRAL BAPTIST CHURCH,

TRENTON, N. J.

PREACHED BY THE PASTOR,

REV. T. S. GRIFFITH, [83]

May 12, 1867.

Published by request.

TRENTON, N. J.:

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1 Samuel, 7: 12.

"THEN SAMUEL TOOK A STONE AND SET IT BETWEEN MIZPEH AND SHEN, AND CALLED THE NAME OF IT EBEN EZER, SAYING: HITHERTO HATH THE LORD HELPED US."

ERAS are the "punctuation points" of history; its colons, semi-colons, and periods—at which there is a pause, or a rest, or a full stop.

These constitute its rythm; harmonious and beautiful, as the memory of the events which mark these eras is gladsome; or discordant and grating, as the recollections associated with them awaken a pang of bitterness.

"The Ebenezer"—the stone of help—was the memorial of a joyous period in the history of Israel. God had freed them from the yoke of their enemies, and restored the ark that had been captured to them. It was a fitting time to recognize the divine hand in their deliverance, and it was a fitting work to memorialize that event with a monument of witness. It is a fitting time and a fitting work for this church to set up a stone of remembrance: "Hitherto hath the Lord helped us." From the beginning the Divine favor has been upon her, but especially in these later years, and now above all, in the great revival with which the Most High has gathered here a strong people for himself. The Central is not the second Baptist church of Trenton, but the fifth in number of those called Baptist, including the Trenton and Lambertton, which being the oldest has become the first by the annexation of the village in which it was located to the city. In 1823 the heresy of a pastor of that church resulted in his removal, and with him a colony that took the name of the Second Baptist church. They were not however recognized as such by the denomination, nor received into the Sisterhood of Baptist churches. The house of worship in Union street now owned by the Presbyterians, built by them, proved to be their cradle

and their coffin. Another pastor of the Trenton and Lamberton church withdrew with eighty-five members in 1843. These organized as the Second Baptist church, and were so received into the denominational family. They built the church edifice that formerly stood upon this site. Previous suspicions that the minister who caused the separation was not a regular Baptist minister, ere long resolved themselves into the sad reality of truth. Whereupon the church broke into three parts. One returned to the old fold; another clung to their place of worship, and the third formed themselves into "The Trinity Baptist Church," and met in Temperance Hall. Nearly all of this last body was subsequently absorbed in "The Central Church," which is thus the third Baptist church that has been identified with this site, and the fifth in the city in the date of its organization.

The Central Baptist church of Trenton owes its existence to New Jersey Baptists. The State Convention gave it birth, and is its mother. The interposition of the State Convention both as respects its results and its cause, was providential. It terminated the disputes and divisions with which Baptists in the State Capital wasted their strength. The Second church being broken in fragments, its house of worship bought and nearly paid for with the moneys of the denomination, was likely to be lost to us. Informed of the facts, the State Convention obtained possession of the property for the use of a Baptist church in the city.* Judge P. P. Runyan, of New Brunswick, D. M. Wilson and J. M. Davies, of Newark, were appointed Trustees. These brethren paid off the floating debt of several hundred dollars; also the cost of repairs until the present church was constituted; to the Trustees of which they transferred the property about three years since.

* NOTE.—A marked feature in the operations of the New Jersey Convention, retaining to Baptists' church edifices that otherwise would be lost from us; and so far attended with the most happy results.

Already has the seed sown yielded fruit. The children and grand-children of Judge Runyan, who, with the two other Trustees, bore so cheerfully the responsibilities of this enterprise upon both his heart and his purse, make this their spiritual home, and here some of the second generation have found a gracious Saviour. Successive steps followed the first action of the Convention, until on the 30th of April, 1854, twenty-nine persons organized themselves as the Central Baptist church, of Trenton. These were Rev. J. T. Wilcox and wife, Mr. and Mrs. V. Nesbit, Mrs. S. Booze, Mrs. C. Finehout, Mrs. S. Biles, Mr. and Mrs. Ezekiel Reed, Mr. and Mrs. Joseph Case, A. J. Byram, Mrs. Wm. Past, Miss U. L. Boss, Mr. and Mrs. Joseph Trimmer, Mr. and Mrs. Wm. McKee, Mrs. J. Drips, Mr. and Mrs. I. D. Randolph, Mr. and Mrs. N. Holmes, Mrs. H. Gorden, Mrs. E. Warner, Mrs. B. Jones, Miss P. Elvis, Mrs. L. Price, Mr. R. F. Randolph, Mr. and Mrs. J. Q. Carman, Sr.* On the 10th of May following, a council representing Baptist churches, publicly recognized them as in the fellowship of the denomination. Joseph Case and E. Reed had been chosen Deacons, and J. Trimmer clerk.

These references to the natal day of the church indicate that it was a time of strife and divisions, and that those who constituted it "came up out of great tribulations." Of course mistakes and misunderstandings occurred on all sides. It is not a period upon which Baptists can look with satisfaction, save in the consideration that all of the precious interests involved in the difficulties of that time were not lost, and that those trials are having the present fruit of patience and forbearance among us, which is ripening into that oneness the whole Baptist community in the city, which is already exciting us to common efforts in the common cause of the "whole truth," "as it is in Jesus," — a necessary preparation for the putting forth of the strength of our churches, which for numbers, wealth,

*NOTE.—Fifteen were from the Trinity, two from Trenton and Lambertson and twelve from other churches.

social position, and gifts of the Holy Spirit are now second to no other denomination in the State Capital.

The Rev. Mr. Wilcox, missionary of the State Convention, came to Trenton in October, 1853. He was sent as a spiritual chemist, upon whom devolved the work of so mingling the heavenly alkali of love and patience and faith with the discordant elements about him, as to harmonize and unite them into an active church. A stranger—of ripe years—having large experience—gifted with carefulness, he was probably as successful in the undertaking as any other would have been. To his wisdom and prudence in laying the foundation of this interest, is largely due the success which has continued to crown it. In his day “helpers” were few, and “comforters” such as Job had, abounded.

Despite all that hindered him, you have had no more useful pastor. He found chaos. He left a happy church with a membership of ninety-three, the register of which had included one hundred and fifteen names, of whom he baptized twenty-five. The characteristics of benevolence, system, discipline and piety, crop out all through the record of this period. Worn with the anxious care and exhaustive toil of four years and a half, the pastor's health gave way, constraining him in the midst of a revival to give up his charge. His resignation took effect March 21st, 1858.

The Rev. L. Wright, the choice of both pastor and people, had already accepted the bishopric of the church, and commenced his duties early in the following May.

The new pastor, in the stead of entering upon his field with pruning knife or plow, came, sickle in hand. Inquirers thronged the gates of Zion; converts were awaiting baptism, six of whom he “buried with Christ” on the first Sunday of his ministry.

During all of the eighteen months of his pastorate, he gathered in “sheaves.” Eighty-three were added to the church, fifty-one of whom he baptised. The house of worship was in this pastorate brought more in harmony

with the Nineteenth Century, at the cost of \$1200. To the regret of all and leaving a cherished memory, brother Wright resigned in October, 1859.

The Rev. Mr. Darrow succeeded him on the next Sunday, Nov. 1st. After the lapse of one year and nine months, Mr. Darrow accepted a chaplaincy in the army and retired from his pulpit leaving the mark of a man of God, in whom was combined the cultured intelligence, the Christian gentleman, and the unfaltering faithfulness of the patriot Christian minister. His ministry was not without fruit. The membership of the church increased from one hundred and fifty-four to one hundred and seventy-nine, twenty-eight of whom entered by way of Jordan.

The Summer and Autumn of spiritual prosperity having passed, seed time returned and continued during the pastoral care of the Rev. T. R. Howlet, whose labors began August 1st, 1861.

The distraction of the country occasioned by civil war, the large drafts upon the men and the wealth of the nation, so engrossed the thoughts and energies of the people that the churches everywhere realized exhaustion, rather than the increase of their strength. Nevertheless the church grew in material resources, and when Mr. Howlet resigned had increased to one hundred and eighty-three members, four of whom came in through the water-gate.

From the 1st of February until the first of December 1863, the flock was without a shepherd.

The usual result of a vacation of the pastoral office followed. The membership was reduced, the congregation scattered and at the last mentioned date, of the one hundred and seventy-three names on the register, forty had passed from the knowledge of the church and since then have been either found and dismissed, or else excluded. In this interim, the rebuilding of this house was begun and nearly completed. Its capacity was almost doubled, and little else remains of the former structure

save a part of the old walls. The improvement cost \$8,500, all of which not previously paid was provided for on the day of rededication, March 3d, 1864.

Since the present pastor settled with you in December 1863, two hundred and fifty-three persons have joined the church, and of these one hundred and sixty-seven have been baptised. The membership numbers now three hundred and fifty-eight. There are in the church twenty-seven "households of baptised believers;" seventy-one members are respectively under the ages of twenty-one and eighteen; the youngest member is eight years old, the oldest aged eighty-one years.

The great revival of the year the power and fruit of which is still being enjoyed by us, has increased our strength in every way. Numerically, and as respects material resources, spiritual gifts and Christian activity, our gain is wonderful—far beyond our most sanguine expectations when it began. Ten years ago a minute authorizes the treasurer to pay the trifling sum of a few dollars for expenses of ministerial help in a revival that year. In 1867 a minute shows \$500 paid for such aid. The receipts into the treasury for the quarter in 1857 were probably \$200; in the corresponding quarter for 1867 they were \$1200. A parallel of other interests would exhibit similar results and indicate the growth of one decade.

The officers of the church are, Pastor, T. S. Griffith; Deacons, E. Cheeseman and D. P. Forst, chosen in 1857, and Wm. McKee, elected in 1862.* James Buchanan is clerk; L. Cheeseman, treasurer. The Trustees are C. B. Vansyckel, A. Jameson, A. J. Byram, R. M. Wilkinson, T. C. Hill, Wm. McKee and D. P. Forst; of whom T. C. Hill and D. P. Forst were members of the first Board of Trustees chosen by the church.

The congregation with which we entered this spacious house numbered only one hundred and fifty.

* NOTE.—Subsequent to the preaching of this discourse the number of Deacons has been increased by the election of A. J. Byram and T. C. Hill to the office.

The first Sunday; a new and attractive sanctuary; the presence and ministry of a former beloved pastor; a beautiful day; the communion—a service that had been intermitted for many months, drew together no more than two hundred and twenty-five persons, including children. Since you vacated the old house, the congregation has grown to be a large one and the pew rents have increased nearly four fold.

The benevolence of the church has had a continuous growth. In all of its history, there is no year but that it is credited in the minutes of the Convention with contributions. \$17.00 was the sum of the first annual gifts. Those of this year are \$1,315. In all, \$4,130 has been contributed abroad; a sum but little less than that expended by the Convention to originate and sustain the church, which was \$5,053.

The Sunday School has always been a preferred department of labor among us. The home school was established in 1853, with twelve teachers, eighty scholars, and the pastor for superintendent. Of the original members four are now connected with it, two of whom have recently “put on Christ by baptism,” so that all of them are members of the church. Unwearied faithfulness has its reward “in due time.” In each year of its history, converts from the school have been added to the church. Two of the three first baptised, and one of the two at the second baptism, were members of it. The largest number of conversions in the school in any year prior to this was fourteen, in 1865.

In 1858, twelve were gathered from the school; fifty-two give evidence of having been “born again” during the revival of this year, of whom forty-six have united with us and the others with other churches.

There has been added in all to the church from the Sunday school, one hundred and twenty-three. Previous to this year more than one half of the baptised were the fruit of labors in this field—seventy-seven being brought in through the school—all others numbering sixty-four.

The Home School reports three hundred and seventy-one members; one hundred and thirty of them are baptised believers. The revival has recently added thirty-seven baptized disciples to the school.

The pastor gave up the charge of the Home School to Mr. D. P. Forst, who filled the office of superintendent for five years, and was succeeded in January 1861, by Mr. J. E. Darrah the present Superintendent, who, with the exception of nine months during which Mr. Wm. Stickney held the office, has continued in the discharge of its duties.

Mr. L. Cheeseman, Librarian, has occupied the position for eleven years.

A Mission School was established in 1860 in the northwestern part of the city by Mr. Collins, who was its first superintendent. Mr. Forst the present superintendent, has discharged the duties of the office four years. The school has been the means of good to many and is growing in numbers and usefulness. There are one hundred and ten names on the register.*

Growth and the spirit of Christian activity, diffused itself upon the church from 1864. The rebuilding of the house of worship was a great undertaking for so feeble a folk. But invigorated by the expenditure and enriched in faith by its fruits, that enterprise was no sooner completed than other projects for "church extension" were taken hold of. A committee was appointed to secure, if possible, the cooperation of the First Baptist church in united effort for the enlargement of the bounds of Zion, by laying foundations for new churches in the erection of mission chapels and the institution of mission Sunday schools in localities in the city where Baptist churches were needed. Conference was had with a committee of that church; the committee and the church were ready for a united movement of the kind;

*NOTE—Since the above was written two other mission schools have been started. One in the new chapel, Perry street, Mr. T. C. Hill, superintendent; the other in East Trenton, Mr. H. B. Green, superintendent.

nevertheless the enterprise failed, and it was necessary for us to move alone.* In 1865 lots were purchased for mission purposes. A parsonage was bought in 1866, and the mission chapel begun this spring is to be opened for public service in July.

It is thus that the way of the Lord has been prepared among us, and it is thus that the great revival, the like to which had never before been known in Trenton, and the only revival in the city that has ever assumed a general character, in which it is estimated that as many as six hundred persons have united with the different churches, two hundred and eighty-three of whom joined the Baptist churches—has been the fruit of the direct instrumentality and special efforts of the Central Baptist Church.

The city mission work which this church is now carrying on, indicates the richness of that blessing with which the Master has enlarged us. Six mission districts have been laid out within the city limits, to each of which a corps of seven or eight men and women are especially assigned, to visit the poor, give tracts away, gather the untaught children into the Sunday Schools and their parents to the house of God, hold a weekly prayer meeting in some part of the district, and thus reach the people with christian influence and gospel means of grace. On the same evening of each week six district meetings are held in the city. With those engaged in the Sunday School, perhaps one hundred and fifty members of the church are actively employed in personal and direct effort to win souls to Christ.

This review must excite gratitude to God for the great work he has accomplished by such indifferent means, and amid so great hindrances. A miracle working faith has removed the mountain and cast it into the sea. "What time I am afraid, I will trust in Thee,"

* NOTE.—Since writing the above, we have again invited the co-operation of the First Church in City Mission work, to which a cheerful response has been made. The plans for this object bid fair to succeed.

said the Psalmist. King David had learned this of the stripling David, down in the wood. Looking into the grim face of the Philistine, he recalled his deliverance from the paw of the lion, and from the paw of the bear. Ever after, he recognized God his security in danger. We shall do well, if being strong, we keep in mind that the Most High is our strength. Abiding in faith and Prayer, and having Jesus tarrying in the guest chamber of the heart, we shall "run and not be weary." Forgetting this, we shall not run far by the force of the present impetus. "The track" of the church of Christ is an "upward grade." Great force is requisite to overcome "the power of gravity," and to stand still on the "down grade," a fallen nature—but a greater is necessary to surmount the "grade," and push upward and onward. Nature left to herself, illustrates the "law of degradation." Vegetation makes haste to weeds and thorns. Men also "wax worse and worse." But the Kingdom of God is upward and onward. "He must increase." A great truth that will dwindle into a mere theory and prove powerless over our convictions, unless also it be a great fact verified in our daily experience.

"The truth, as the truth is in Jesus," is a watchword, which whenever heartily adopted, is indicative of power with God and man.

Baptists have been multiplying and growing strong in Trenton ever since they threw away the bushel under which they had kept their light. Our churches prosper, when they maintain boldly and faithfully the whole truth of God. We starve and die on "gruel" diet and "composition teas." A certain early Baptist once said, "so fight I, not as one that beateth the air." Therein he is an example to the end of time. Enlargement, increase, aggression upon the enemies of the reign of Zion's King—this is that for which we have been enlarged, so wonderfully and so rapidly. God is ever the helper of all those "upon his side."

DECLARATION OF FAITH.

I.—We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

II.—We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is *JEHOVAH*, the Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III.—We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defence or excuse.

IV.—We believe that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God; who by the appointment of the Father freely took upon Him our nature, yet without sin; honored the Divine law by his personal obedience, and by His death made a full atonement for our sins; that having risen from the dead, He is now enthroned in Heaven; and uniting in His wonderful person the tenderest sympathies with divine perfections, He is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

V.—We believe that the great Gospel blessing which Christ secures to such as believe in Him, is Justification; that Justification includes the pardon of sin and promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith, His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI.—We believe that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

VII.—We believe that in order to be saved sinners must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension, by the power of the Holy Spirit in connection with

Divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith, and newness of life.

VIII.—We believe that Election is the eternal purpose of God, according to which He graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise and holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained in its effects in all who believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

IX.—We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

X.—We believe that the Law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good; and that the inability which the Scripture ascribes to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

XI.—We believe that a visible church of Christ is a congregation of baptised believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His word; that its only scriptural officers are Bishops or Pastors and Deacons; whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XII.—We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, Son and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is pre-requisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XIII.—We believe that the first day of the week is the Lord's Day or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations, by the devout observance of all means of grace, both private and public, and by preparation for that rest that remaineth to the people of God.

XIV.—We believe that Civil Government is of Divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of kings of the earth.

XV.—We believe that there is a radical and essential difference

between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVI.—We believe that the end of this world is approaching; that at the Last Day Christ will descend from Heaven and raise the dead from the grave to final retribution, that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in Heaven or hell, on principles of righteousness.

CHURCH COVENANT.

Having been lead, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized into the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, and of angels, and of this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's word.

PRAYER.

Now the God of Peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work, to do His will; working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen.

MEMBERS OF THE CHURCH.

<p>Wm. McKee, Elizabeth McKee, Miss Elizabeth McKee, Louis H. McKee, Emma McKee, Alpheus J. Byram. Francis Byram, Alpheus J. Byram, Jr., Sarah Byram, I. D. Randolph, Elmira Randolph, Charles Randolph, Vincent Nesbit, Elizabeth Nesbit, Lucinda Nesbit, Mary A. Nesbit, Elizabeth Berrien, Catharine Finehout. James Jones, Barbary Jones, Anna Jones, Catharine Jones, Phebe Elvis, Wm. Past, Caroline H. Past, Lettia Price, George S. Price, H. T. Webber, Hannah Webber, Roxana Taylor, Susan Biles, Bertha Richardson, Margaret Morgan, Sarah Dunn, Ira Furman, Martha Furman, Anna Furman, Lucy A. Sweet, Lucy A. Sweet, Jr., Elizabeth Pullen, Jane Hammett, Enoch Cheeseman, M. A. Cheeseman, M. M. Cheeseman, Luther Cheeseman, Sarah Costner, Emma Costner, Anna Costner, Jr., Anna Costner, John Riseley, Jemina Riseley,</p>	<p>Catharine Riseley, Wm. Riseley, Susan Chumar, Cynthia Rogers, Thos. C. Hill, Susan L. Hill, Edmund C. Hill, Elizabeth Gorden, D. P. Forst, Emeline Forst, Francis Forst, J. Murray Forst. Mary Forst, Wm. Forst, J. E. Darrah, Francis Darrah, Emeline Darrah, Henry Darrah, J. Howard Murray, Whilhelmina Murray, Wm. W. Kneeshaw, Ellen Kneeshaw, Mary Kneeshaw, Wm. A. Paul, Elisebeth Paul, J. Mifflin Paul, Harriet Paul. Miriam Paul, Wm. Utter, Mary A. Utter, Robert Narroway, Harriet Narroway, Sarah Narroway, Harriet Suber, Philetus R. English, John M. English, Margaretta S. Sooy, Wm. Barnes, Isaac Barnes, Anna Lee, Catharine Kay, Annie Kay, Kate Kay, Ida Kay, John McDougal, Lydia McDougal, Martha Green, Deborah A. Forman, Mary E. Campbell, Anna M. Forman, Mansfield Herbert,</p>	<p>Elizabeth Herbert, S. Eliza Herbert, Wm. T. Foster, Isabella Foster, Clara Foster, Charlotte E. Hartwell, R. M. Wiliknson, Abbie M. Wilkinson, George Royer, Elizabeth Royer, Eliza Royer, Amanda Hutchinson, Helen Simpson, Mary Mount, Lavinia Thorn, Mary Thorn, Emma Thorn, David Thorn, James Grey, Jennie T. Grey, George M. Cogill, Hannah T. Cogill, Sarah Howell, Frederick Reppart, Rose E. Reppart, Edward Reppart, Anna Whitehead, Esther Whitehead, Ann Whitehead, Sarah Whitehead, Rachel Yard, Sarah Carpenter, Martha Coleman, Christiana Muchler, Elizabeth Ivins, Wm. C. Ivins, Elvira H. Ivins, Amelia A. Ivins, Emily C. Pullen, John H. Ferris, Annie Ferris, Jayletts Vansant, Elizabeth Vansant, Melissa Hogeny, Eliza Shipe, James Vanderbeck, Anna Sharp, Mary Sharp, Sarah Sharp, Wm. Murphy, Lillie Murphy,</p>
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Clara Engle,
 Sarah Daymond,
 Atlanta Ely,
 Alwilda Whitecar,
 Maria Maynard,
 Sarah E. Monday,
 Sarah E. Cook,
 Sarah Ward,
 Ellen Johnson,
 Elizabeth A. Johnson,
 Mary A. Keeler,
 Benjamin Goodinge,
 Ann Goodinge,
 Lena Goodman,
 Elizabeth Hunt,
 Margaret Vandergrift,
 Ellen Burchell,
 Sarah Lawrence,
 T. S. Griffith,
 Julia N. Griffith,
 Foster C. Griffith,
 Wilson Thatcher,
 Hulda Thatcher,
 George Thatcher,
 Charles Brooks,
 Mrs. Chas. Brooks,
 Eliza Quick,
 Jediah Quick,
 Wilson Eldridge,
 Mrs. Wilson Eldridge,
 Deborah Eldridge,
 Elizabeth Heidweiller,
 Sarah Millard,
 Margery Griffin,
 Clara Schooley,
 Sarah Warner,
 Sarah E. Opdyke,
 Owen Jenkins,
 Mary Jenkins,
 Elizabeth Jenkins,
 David A. Maple,
 Lydia MacIntyre,
 Elizabeth Stowell,
 Elizabeth Stowell,
 Benjamin Jackson,
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 Mary Creamer,
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 Mary Phifer,
 John Phifer,
 Caroline Phifer,
 Charles Powell,
 Mahlon C. Cooper,
 Julia N. Cooper,
 James Buchanan,
 Mary Buchanan,

Abiezar Jameson.
 Mahala J. Jameson,
 Francis Jameson,
 John P. Gary,
 Margaret Gary,
 Elias Bergen,
 Phebe Bergen,
 E. Edgar Bergen,
 J. Ely Rue,
 Mary G. Scott,
 Emma Scott,
 Charles Brooks,
 Harriet Brooks,
 Edward Brooks,
 Mary Brooks,
 Elizabeth Merick,
 James M. Dennison,
 Duncan P. Vail,
 Mary F. Vail,
 Cynthia F. Onderdonk,
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